Language and Cultural Diplomacy of Islam Nusantara Through The Development of Cultural Immersion Materials for Indonesian Language Learning in Algeria

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Abstract

This international community service program aimed to develop and implement a cultural immersion approach in Indonesian language learning for foreign speakers (BIPA) at Universitas Abbas Laghrour Khenchela, Algeria, with an emphasis on introducing Indonesian culture and expressions of Islamic life as part of language and cultural diplomacy. The program was conducted on September 6–7, 2026, through several stages, including socialization, training, the application of supporting technologies, mentoring and evaluation, and program sustainability planning. The learning materials integrated linguistic and cultural elements, including *shalawat* (devotional songs praising the Prophet Muhammad), pesantren traditions, Ramadan practices, Eid al-Fitr traditions, Islamic arts, religious traditions, halal cuisine, and Muslim attire. One example of the application of the materials was the use of the song *Mari Sholawat*, popularized by the Indonesian music group Wali, to introduce religious expression in Indonesian popular culture while providing a contextual setting for Indonesian language learning. The results indicate that the cultural immersion approach provided participants with opportunities to learn Indonesian through more concrete social and cultural contexts while encouraging cultural interaction and comparison between Indonesia and Algeria. Audiovisual media and technology served as supporting instruments for presenting cultural experiences to learners outside the Indonesian-speaking environment. The program also created opportunities for intercultural dialogue and strengthened academic relations between Universitas Negeri Jakarta and Universitas Abbas Laghrour Khenchela. Thus, culturally immersive BIPA learning has the potential to serve not only as a language learning approach but also as a means of Indonesian language and cultural diplomacy by introducing the diversity of Islamic expressions within Indonesian society.

Keywords: BIPA, cultural immersion, Islam Nusantara, cultural diplomacy, Indonesian language, Algeria.

INTRODUCTION

Indonesia is characterized by extensive cultural diversity, including diverse expressions of Islamic life. The development of Islam in Indonesia has taken place through a long historical process involving interactions with local traditions, languages, arts, values, and forms of indigenous knowledge (Bruinessen, 2021). These interactions have produced diverse forms of Islamic expression that have developed within specific social and cultural contexts. In this regard, *Islam Nusantara* can be understood as one form of Islamic expression that has developed within the cultural context of the Indonesian archipelago through the encounter between Islamic values and local traditions and knowledge (Damayanti, 2025; Muttaqin et al., 2025). This cultural diversity constitutes an important part of Indonesia's identity and offers potential for international cultural engagement through cultural diplomacy.

Cultural diplomacy can be pursued through various channels, including education and academic interaction. Universities provide strategic spaces for encounters among knowledge, languages, and cultures from different social backgrounds. Through academic interaction, cultural introduction is not limited to the transmission of information but can develop into dialogue, exchange of experiences, and intercultural understanding (Nurlina et al., 2025). In

this context, introducing *Islam Nusantara* to international communities can serve as one form of cultural diplomacy by presenting Indonesia through its values, traditions, social practices, and diverse expressions of religious life.

Language plays an important role in this process because language and culture are closely interconnected. Indonesian Language for Foreign Speakers (BIPA) can serve as a medium for introducing Indonesian culture through expressions, narratives, communicative practices, and the social contexts in which the language is used (Febriyana & Syamsuyurnita, 2025; Wahyudi, 2025). To fulfill this function, BIPA learning needs to incorporate cultural contexts rather than focusing solely on vocabulary and linguistic structures. One relevant approach is cultural immersion, which presents the target culture through learning materials, visualizations, narratives, communicative activities, and interactions that enable learners to experience aspects of the target culture even when they are outside its natural linguistic environment (Maghfiroh & Nurhayati, n.d.; Nurlina et al., 2025). In the context of *Islam Nusantara*, this approach enables cultural introduction through social practices, traditions, Islamic education, arts, and everyday life in Indonesian society (Damayanti, 2025; Wahyudi, 2025).

This approach is particularly relevant to academic relations between Indonesia and Algeria. As a North African country with a long history of Islamic development and Arab-Maghrebi culture, Algeria has social and religious contexts that differ from those of Indonesia (Massa, 2025). These differences can provide opportunities for dialogue and for exploring diverse experiences of Islamic life across regions. Introducing *Islam Nusantara* to the Algerian academic community can broaden perspectives on Islamic expressions in Southeast Asia while creating opportunities for cultural comparison between Muslim communities in Indonesia and Algeria (Damayanti, 2025; Muttaqin et al., 2025).

Against this background, Universitas Negeri Jakarta (UNJ) conducted an International Community Service Program at Abbas Laghrour University, Khenchela, Algeria, on September 6–7, 2026, under the theme "Language and Cultural Diplomacy of Islam Nusantara through the Development of Cultural Immersion Materials for Indonesian Language Learning in Algeria." The program positioned *Islam Nusantara* as one of the main cultural contents introduced, while Indonesian served as the medium for learning and interaction. The cultural immersion materials incorporated various representations of Indonesian social and cultural life, while audiovisual media and technology were used as supporting tools to present cultural contexts to the participants (Nurlina et al., 2025). This approach was intended not only to introduce the Indonesian language and culture but also to create a space for dialogue between Indonesian and Algerian cultural experiences.

Based on this background, this article aims to describe the development and implementation of *Islam Nusantara*-based cultural immersion materials in Indonesian language learning and cultural introduction at Abbas Laghrour University and to examine their potential as a medium of Indonesia–Algeria cultural diplomacy. The discussion focuses on the cultural materials developed, their implementation in the program, participants' responses to

the introduction of Indonesian culture, and the contribution of intercultural academic interaction to strengthening relations between Indonesia and Algeria.

LITERATURE REVIEW

Cultural and Language Diplomacy

Cultural diplomacy is a form of soft power that utilizes culture, education, language, and people-to-people exchange to foster mutual understanding and international relations (Nye Jr, 2024). It is not limited to formal diplomatic institutions but can also be carried out through universities, academic exchanges, and language learning. In this context, language has a strategic role because learning a language provides access to the values, identities, and cultural practices of its speakers. Indonesian Language for Foreign Speakers (BIPA) can therefore function not only as a pedagogical program but also as a medium of Indonesian cultural diplomacy.

The dissemination of BIPA through Indonesian diplomatic missions abroad demonstrates its potential as a form of people-to-people diplomacy. Recent research in Vietnam indicates that Indonesian language instruction integrated with narratives of cultural diversity and religious moderation can promote intercultural understanding while introducing aspects of Indonesian Islamic values to foreign learners (Ma'arif, 2025). This perspective is consistent with Hymes' concept of communicative competence, which emphasizes that language competence involves not only knowledge of linguistic forms but also the ability to use language appropriately within particular social and cultural contexts. Thus, cultural knowledge constitutes an important component of foreign language learning (Hymes, 1972).

Cultural Immersion in Language Learning

Cultural immersion refers to an approach that presents the target language and culture through contextualized experiences, materials, interactions, and communicative situations. Kramsch (1993) emphasizes the inseparable relationship between language and culture in language learning (Kramsch, 1993), while Byram (1997) highlights intercultural communicative competence, which enables learners to understand another culture while comparing and reflecting on it in relation to their own cultural background (Byram, 1997).

In BIPA learning outside Indonesia, cultural immersion can be facilitated through audiovisual materials, cultural narratives, simulations, role plays, and direct interaction. Research on the needs of beginning BIPA learners indicates that learning materials should be oriented toward authentic situational contexts rather than focusing exclusively on grammatical structures (Andriyanto et al., 2025). Studies of BIPA teaching materials have likewise identified a tendency toward one-way presentation of linguistic and cultural information, with limited opportunities for learners to engage with language and culture through their own experiences (Andriyanto et al., 2025; Kusumawati et al., 2025). These findings highlight the need for more contextual and participatory approaches.

Cultural immersion can provide opportunities for learners to construct cultural meanings through interaction and critical reflection on differences between the target culture and their own. In the context of BIPA, such an approach enables learners to experience aspects

of Indonesian society even when learning outside Indonesia. Cultural immersion therefore has the potential to support not only language learning but also intercultural awareness and dialogue.

Islam Nusantara as Indonesian Islamic Culture

Islam Nusantara can be understood as one form of Islamic expression that has developed within the historical and cultural context of Indonesian society. The development of Islam in the Indonesian archipelago involved interactions between Islamic teachings and diverse local traditions and social conditions (Azra, 2002). Consequently, Islamic culture in Indonesia cannot be separated from the diversity of local traditions, education, arts, social practices, and forms of indigenous knowledge that have developed within Indonesian society.

In the context of cultural diplomacy, *Islam Nusantara* can be introduced as one representation of Indonesian Muslim experiences to international audiences. Such an introduction needs to be contextualized so that *Islam Nusantara* is understood not merely as a concept but also through the cultural practices and expressions associated with it. Recent cultural diplomacy initiatives have presented Indonesian Islamic traditions through religious artifacts, publications, arts, and other cultural expressions. Research on the cultural diplomacy of Nahdlatul Ulama through its international networks also indicates that *Islam Nusantara* can function as a bridge between Islamic orthopraxy and the cultural sensibilities of host societies, facilitating intercultural communication (Muttaqin et al., 2025).

At the same time, *Islam Nusantara* should be positioned as one form of Islamic expression in Indonesia rather than as a uniform representation of Indonesian Islam. Indonesian Muslim communities have diverse traditions, organizations, practices, and cultural backgrounds. This diversity is precisely what makes Indonesian Islamic culture relevant to intercultural learning and cultural diplomacy.

Islam Nusantara as a Medium of Cultural Diplomacy

Introducing *Islam Nusantara* through education and language learning can provide a space for dialogue between Indonesian society and Muslim communities in other countries. In the Indonesia–Algeria context, both societies have strong Islamic traditions but have developed within different historical and cultural environments. Such differences provide opportunities for exchanging experiences regarding the relationship between Islam and local culture.

Research on Indonesian language teaching in Vietnam, for example, shows that materials introducing the diversity of Indonesian mosque architecture and cultural traditions such as Sekaten and Grebeg Sura can help foreign learners understand aspects of religious moderation, cultural diversity, and coexistence associated with Indonesian society (Ma'arif, 2025). These findings suggest that cultural materials can provide meaningful contexts for language learning while simultaneously facilitating intercultural understanding.

Based on this perspective, the community service program at Abbas Laghrour University, Khenchela, Algeria, integrates three principal elements: Indonesian as the linguistic medium, cultural immersion as the learning approach, and Islam Nusantara as a substantive component of cultural diplomacy. The materials are designed to introduce aspects of

Indonesian culture and Islamic life while creating opportunities for interaction and dialogue with Algerian students and lecturers. Direct interaction between the Indonesian team and the Algerian academic community provides a space for both academic and cultural exchange. Accordingly, language learning can extend beyond its pedagogical function to support intercultural understanding and contribute to strengthening academic and cultural relations between Indonesia and Algeria.

IMPLEMENTATION METHOD

This community service program was conducted through an international collaboration between Universitas Negeri Jakarta (UNJ) and Abbas Laghrour University, Khenchela, Algeria, on September 6–7, 2026. The implementation method was organized into five main stages: (1) socialization, (2) training, (3) technology application, (4) mentoring and evaluation, and (5) program sustainability. These stages were designed to introduce the Indonesian language while presenting Indonesian culture and Islamic cultural expressions through a cultural immersion approach.

1. Socialization

The socialization stage served as the initial step in introducing the objectives and scope of the program to Abbas Laghrour University. The activities included an introduction to Indonesia, the Indonesian language, Indonesian cultural diversity, and *Islam Nusantara* as one form of Islamic expression that has developed within the cultural context of Indonesian society. Communication and coordination were also conducted with university administrators, lecturers, and prospective participants to determine the format of the activities, learning materials, and participants' learning needs.

The socialization stage was not limited to the delivery of information but also aimed to establish an initial dialogue concerning similarities and differences between Indonesian and Algerian cultures. This process provided participants with a preliminary cultural context before engaging in the immersion activities.

2. Training

The training stage was conducted through language learning and cultural introduction activities that integrated Indonesian with cultural materials related to *Islam Nusantara*. The materials were developed contextually and included vocabulary, expressions, narratives, and cultural information related to Indonesian society and everyday life.

The cultural materials focused on the diversity of Islamic traditions in Indonesia, the interaction between Islam and local cultures, the social life of Indonesian Muslim communities, and various cultural practices reflecting the interaction between Islamic values and local knowledge. The materials were delivered through presentations, discussions, visual examples, and interactive activities. This approach enabled participants not only to receive information but also to respond to the materials by relating them to their own cultural experiences in Algeria.

3. Technology Application

Technology was employed as a supporting instrument to strengthen the cultural immersion experience. Audiovisual media, multimedia presentations, and immersive technologies such as Virtual Reality (VR) and Augmented Reality (AR) were introduced to provide more visual and interactive representations of Indonesian culture.

In this program, technology was not positioned as the primary objective but as a medium for expanding participants' access to cultural experiences that could not be directly presented in Algeria. Through visualizations and digital materials, participants could gain an understanding of Indonesian cultural environments, social life, and various cultural objects and practices. The use of technology was combined with explanations and discussions so that visual experiences were accompanied by processes of cultural interpretation and reflection.

4. Mentoring and Evaluation

Mentoring was conducted throughout the program through direct interaction between the UNJ team and students and lecturers from Abbas Laghrour University. Participants were given opportunities to ask questions, engage in discussions, compare Indonesian and Algerian cultures, and provide responses to the cultural materials presented. The mentoring process was intended to encourage participants not only to understand the information provided but also to relate it to their own cultural experiences.

Evaluation was conducted qualitatively through observations of participants' involvement, responses during discussions, questions raised, and participation in learning activities. The evaluation also sought to identify participants' interest in the Indonesian language and Indonesian Islamic culture, as well as the cultural materials that were considered most relevant to them. The findings from this evaluation served as a basis for identifying aspects that could be improved and further developed in subsequent activities.

5. Program Sustainability

The sustainability stage focused on strengthening academic and cultural relations between UNJ and Abbas Laghrour University. Sustainability was understood not merely as the implementation of subsequent activities but also as an effort to maintain communication and academic networks established through the community service program. The learning materials and documentation produced during the program can be further developed as learning resources and materials for introducing Indonesian culture in future BIPA and intercultural academic activities.

Furthermore, the outcomes of the program provide a basis for developing further collaboration in language learning, student and lecturer exchanges, research, community service, and cultural diplomacy activities. Thus, the program was not intended to end with a single activity but to contribute to the development of sustained academic and cultural relations between Indonesia and Algeria.

RESULTS AND DISCUSSION

1. Implementation of Indonesian Language Learning Assistance through Cultural Immersion

The Indonesian Language for Foreign Speakers (BIPA) learning assistance program was conducted at Abbas Laghrour University, Khenchela, Algeria, on September 6–7, 2026, as part of the academic collaboration between Universitas Negeri Jakarta (UNJ) and Abbas Laghrour University. The program was not limited to introducing the Indonesian language but also emphasized Indonesian culture as an integral component of language learning. This approach was implemented through cultural immersion materials integrating language, social life, traditions, arts, and Islamic expressions that have developed within Indonesian society.

The main activity was conducted on September 7, 2026, at the Faculty of Engineering, Abbas Laghrour University, and was attended by approximately 40 participants, including students, lecturers, and university administrators. Although the activity took place while some students were still on academic holiday, the participants demonstrated considerable enthusiasm. Their interest extended beyond linguistic materials to information about Indonesian society, culture, halal tourism, and Islamic practices in Indonesia.In this context, Indonesian was positioned as an entry point for understanding Indonesian culture. Participants were introduced not only to vocabulary and expressions but also to the social and cultural meanings underlying their use. BIPA learning therefore served as a means of presenting Indonesia more comprehensively to the academic community in Algeria.

2. Development of Islam Nusantara-Based Cultural Immersion Materials

One of the main outcomes of the program was the development of Indonesian language learning materials that integrated linguistic elements with aspects of Indonesian culture. This approach was based on the understanding that BIPA learning cannot be fully separated from the cultural context of the language being learned. For learners outside the Indonesian-speaking environment, cultural materials can serve as a bridge for understanding language use while providing insights into Indonesian society.

In this program, the cultural immersion materials focused on various expressions of Islamic life that have developed within Indonesian society. *Islam Nusantara* was positioned as one form of Islamic expression that has emerged within Indonesia's historical, social, and cultural context. Accordingly, the introduction of *Islam Nusantara* was not limited to explanations of religious concepts but also included social practices, arts, traditions, and everyday cultural expressions that could provide contexts for Indonesian language learning. The scope of the cultural immersion materials developed is presented in Table 1.

Table 1. Scope of the Developed Islam Nusantara-Based Cultural Immersion Materials

Cultural element	Example of immersion material	Aspect of Islam Nusantara introduced
Shalawat	*Mari Sholawat* – Wali	Expression of devotion and love for the Prophet Muhammad through Indonesian popular music
Pesantren	Santri life and Islamic study traditions	Islamic education and scholarly traditions in Indonesian society
Ramadan traditions	*Ngabuburit*, communal *iftar*, and *tarawih*	Interaction between religious values and everyday cultural practices
Eid al-Fitr	*Mudik* and *halal bihalal*	Social ties and communal traditions among Indonesian Muslims
Islamic arts	Hadrah, marawis, and rebana	Interaction between Islamic values and local artistic expressions
Religious traditions	*Maulid Nabi* and community religious gatherings	Religious practices within Indonesian social and cultural contexts
Cuisine	Halal foods from different regions	Relationship between religious values, local identity, and culinary culture
Attire	Batik, sarong, *peci*, and hijab	Interaction between cultural identity and Muslim expressions in Indonesia

The table demonstrates that the cultural immersion materials were designed contextually by connecting linguistic elements, social practices, and Islamic expressions within Indonesian society. The materials were not limited to formal religious practices but also included everyday cultural expressions that illustrate how Islamic values interact with Indonesia's social and cultural environment. This approach allows learners to recognize that Muslim life in Indonesia encompasses diverse forms of expression shaped by the interaction between religious teachings and local cultural contexts.

One example applied in the introduction of the materials was *shalawat* through the song *Mari Sholawat*, popularized by the Indonesian music group Wali. This example was selected because it demonstrates how religious expression can be conveyed through Indonesian popular music. In BIPA learning, the material can be used to introduce Indonesian vocabulary and expressions while providing a cultural context for understanding religious practices and expressions within Indonesian society. Thus, a single learning material can simultaneously serve linguistic and cultural objectives.

The use of songs as immersion materials also provides opportunities for participants to recognize that religious expression in Indonesian society can take various cultural forms. *Shalawat*, for example, is not limited to formal religious settings but can also be presented through music that is familiar to wider segments of Indonesian society. This illustrates the interaction between religious values, artistic creativity, and popular culture in the lives of Indonesian Muslims. In this context, *Mari Sholawat* can be understood as one contemporary example of popular Islamic cultural expression in Indonesia rather than as a singular representation of *Islam Nusantara*.

In addition to *shalawat*, the scope of the materials developed included *pesantren*, Ramadan traditions, Eid al-Fitr, Islamic arts, religious traditions, cuisine, and attire. *Pesantren*, for example, can be introduced through the lives of *santri*, Islamic study activities, and scholarly traditions. Ramadan traditions can be presented through vocabulary and practices such as *ngabuburit*, communal *iftar*, and *tarawih*. Meanwhile, *halal bihalal* and *mudik* can be used to explain the relationship between Eid al-Fitr celebrations and practices of maintaining social and family ties in Indonesian society.

Similarly, hadrah, marawis, and rebana can illustrate the interaction between Islamic values and artistic expressions that have developed within Indonesian communities. *Maulid Nabi* and community religious gatherings can be introduced as religious practices with important social dimensions. Halal cuisine and forms of attire such as batik, sarong, *peci*, and hijab can further demonstrate the relationship between local identity, culture, and Muslim expression. The diversity of these materials allows learners to perceive Indonesian culture not as homogeneous but as a collection of diverse practices and expressions.

The development of these materials is also relevant to the characteristics of BIPA learning outside Indonesia. Because participants are not situated in a social environment where Indonesian is naturally used, audiovisual materials, images, music, cultural narratives, and examples of everyday life can help bring cultural contexts closer to learners. Technology therefore functions as a supporting instrument for presenting cultural experiences, while the primary substance of the learning remains the Indonesian language and culture.

3. Cultural Immersion as a Space for Indonesia–Algeria Dialogue

The cultural immersion materials were not intended solely to introduce Indonesian culture to participants but also to create opportunities for dialogue with Algerian cultural experiences. The shared background of both societies as predominantly Muslim communities can provide a point of connection for cultural comparison, while differences in cultural expressions can become opportunities for mutual understanding.

The introduction of *shalawat*, for example, can encourage participants to compare forms of expressing devotion and love for the Prophet Muhammad that are familiar within Algerian cultural settings with those found in Indonesia. Similarly, the introduction of Ramadan traditions, *Maulid*, Islamic arts, and social practices in Indonesia can stimulate discussions concerning similarities and differences in Muslim life in the two countries. Such processes transform BIPA learning from a one-way transmission of cultural information into an intercultural interaction.

From a cultural immersion perspective, this experience is significant because learners are not only exposed to information about the target culture but are also encouraged to connect it with their own cultural knowledge and experiences. Culture is therefore not positioned as an additional component of language learning but as a context through which meaning-making and the exchange of experiences can take place.

4. Cultural Materials as a Medium of Language and Cultural Diplomacy

The integration of *Islam Nusantara* materials into BIPA learning also demonstrates the potential of language education to function as a medium of cultural diplomacy. Indonesian serves as a medium for introducing Indonesian society more broadly, while cultural materials provide contexts through which participants can understand Indonesia not only through linguistic structures but also through social practices and cultural expressions.

In this context, the introduction of *Islam Nusantara* through *shalawat*, *pesantren*, Ramadan traditions, Eid al-Fitr, Islamic arts, cuisine, and attire provides insights into the diversity of Islamic expressions within Indonesian society. Such an approach enables participants to encounter Indonesian culture through concrete examples that are connected to everyday life. At the same time, these materials create opportunities for participants to compare Indonesian cultural experiences with their own cultural backgrounds.

Cultural diplomacy through BIPA can therefore take place through an educational and dialogic process. Participants are not merely recipients of information about Indonesia but also become partners in exchanging cultural knowledge and experiences. Within the collaboration between Universitas Negeri Jakarta and Abbas Laghrour University, this process contributes to strengthening academic relations and creating broader opportunities for interaction between the academic communities of Indonesia and Algeria.

Overall, the findings indicate that the development of *Islam Nusantara*-based cultural immersion materials is relevant to expanding the role of BIPA learning. Language learning can provide a space for introducing culture, fostering intercultural understanding, and strengthening academic relations between countries. Although the program did not employ pre-test and post-test instruments to quantitatively measure improvements in Indonesian language proficiency, participants' engagement and the emergence of intercultural interaction concerning Indonesian culture indicate that cultural immersion can serve as one approach to introducing Indonesian language and culture to foreign learners.

CONCLUSION

The Indonesian Language for Foreign Speakers (BIPA) learning assistance program at Abbas Laghrour University, Khenchela, Algeria, demonstrates that a cultural immersion approach can be used to introduce the Indonesian language while providing learners with insights into the social and cultural life of Indonesian society. Integrating language learning materials with diverse cultural expressions creates a more contextual learning experience and provides opportunities for participants to understand Indonesian through the social and cultural practices underlying its use.

The development of *Islam Nusantara*-based cultural immersion materials extends the scope of BIPA learning beyond linguistic aspects to include the diversity of Islamic expressions within Indonesian society. Materials related to *shalawat*, *pesantren*, Ramadan traditions, Eid al-Fitr, Islamic arts, religious traditions, halal cuisine, and Muslim attire illustrate the ways in which Islamic values interact with the history, traditions, and local cultures of Indonesia. One example of implementation, the use of the song *Mari Sholawat*, popularized by Wali,

demonstrates how religious expression can be introduced through popular culture while simultaneously providing a contextual resource for Indonesian language learning.

The approach also created opportunities for intercultural dialogue between Indonesia and Algeria. The shared Muslim background of the two societies provided a point of connection for introducing diverse Islamic cultural expressions in Indonesia, while differences in cultural practices and traditions created opportunities for comparison and mutual understanding. In this context, BIPA functions not only as a language learning program but also as a medium for exchanging cultural knowledge and experiences.

The program further indicates that BIPA learning has potential to support Indonesian language and cultural diplomacy. Introducing the Indonesian language through cultural contexts, particularly through diverse Islamic expressions associated with *Islam Nusantara*, can contribute to a more contextual understanding of Indonesian society and strengthen academic and cultural interaction with the Algerian community. Audiovisual technology also served as a supporting instrument for presenting Indonesian cultural contexts to learners outside the Indonesian-speaking environment.

Nevertheless, the program did not employ pre-test and post-test instruments to quantitatively measure improvements in Indonesian language proficiency. Therefore, the findings should be understood primarily in terms of participants' engagement, cultural interest, and intercultural interaction rather than measured language gains. Future programs can be developed through more systematic cultural immersion materials, measurable learning evaluations, and strengthened academic collaboration and cultural exchange between Indonesia and Algeria. In this way, culturally immersive BIPA learning can continue to serve as an approach that connects language learning, cultural introduction, intercultural understanding, and Indonesian cultural diplomacy at the international level.

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